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repeatedly saw K. Sithamma at the age of 75 suckling a small grandchild to quieten it.)

5.13. The arrival of a new baby necessarily brings changes in the sleeping habits of a couple. When it is dusk the door of the house must be closed tight, for fear that a "bad wind" or evil spirit might enter and make the baby sick. This is compulsory until the fifth or sixth month of life: the door may not be opened again, even momentarily, until just before sunrise. If the father has not yet come home at dusk, then either the baby will go to a neighbouring house for the night or the father will have to sleep in one of them when he returns. In later infancy the door should be closed for the night at about 10 o'clock, and this practice will continue until the child is weaned.

When sleeping with her baby a woman's body is entirely nude, for if she wore clothes they would prevent heat from reaching the child from her body. Until a baby is six or seven months old the mother is advised to sleep with her back to it, and never to sleep while suckling: these precautions result from the fear the child may be suffocated by a breast. Thus if the mother wants to roll over on the bed she must first move the baby over. Usually the youngest one or two children sleep between their parents for warmth, with the unweaned infant always next to the mother. Alternatively mother and baby may use one bed, the father and older children occupying another bed. Sleeping with one's children is not altogether a comfortable situation: "The man who is sleeping with children and the man who is eating raw animal flesh are alike"—both experience difficulties. Other older children in the family may sleep together, but after reaching seven or eight girls sleep separately from their brothers, or else with their mother.

5.14. If a mother has intercourse right after giving birth this weakens the womb for the next delivery, Badagas believe, and so they generally do not do it until five or six months afterwards. One man told me he had enjoyed his wife about three weeks after two of his children were born, and the children died after 52 and 54 days, presumably because of the weakening of their mother's milk. Because of such dangers men used to ask a new father in earlier days, "Are you wearing your loincloth at night?" The cloth was considered sufficient restraint on his passion.

342 an entranceway may be placed on either its left or right side. In addition to the front door, a rear or side door is also included. A (231) chicken coop is sometimes built on the veranda, and a large grain basket, quern, firewood, or other objects may be stored there. In (353) house interiors, through placement of storage baskets or dividing wall construction, a left kitchen side may be visibly differentiated from the right living area and sleeping side. If there is no visible reminder, occupants simple remember that such a division exists. As (352) there is no sleeping platform, household members sleep on mats spread (513) over the floor each night. The kitchen fireplace is located next to (354) the center of the left wall, and there is sometimes a large circular (353) drying basket suspended over it. An upper storage platform extending over the warmer kitchen side is reached by a ladder.

346 A Nilgiri Wynaad Badaga temple may outwardly be constructed somewhat like a house (Figure 23). The Devala temple has no inner or outer posts, so squared wooden rafters are attached to wall plates and (178) an emplaced ridgepiece. The hipped roof is tiled. Inside the temple there are two large stone bulls (Nanthis) and an altar next to the center of the rear wall. Temples of a distinctive type serving as worship centers to Badagas and their neighbors have square bases, grilled woodwork in side walls, and pyramidal roofs plated with copper (178) sheets (Plate XII, C). In each temple's interior there is a walled room holding a deity's image, a ceremonial knife, and other ritualistic paraphernalia. Smaller shrines with similar appearance (Plate XII, D) (177) have platforms in their central interiors. The sacred structures with pyramidal roofs are identified with so-called Chinese temples in

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quit the family. Thus a Badaga will never sleep with a light in his house, but before he goes to bed worships it and then carefully extinguishes it. A grand feast is given that night by the agnatic kindred or by a son of the dead person to which all come to eat. Both in the river and in the house the *Linga* is worshipped by the Badagas if they are of the Lingayat class.

The feast closes the first day's funeral rite of the Badagas. The second day's ceremony is a simple affair. It is what is called the pouring of the milk over the grave. On the morning of the second day the eldest mourner of the family starts to the burial place with five measures of the *Koraḷi* grain tied up in his cloth and a big new pot containing milk.

Worship is performed to the stone placed in the middle of the grave and the milk from the new pot is poured over it. The son pours it first and then the others follow him in turn. Each of those assembled there then takes up a handful of the *Koraḷi* grain and pronouncing the words *Avvappans seru*—'Mix yourself with your forefathers'—they cast it over the middle stone all at once. All then march round from south to north and touch the five stones. They then proceed to the river, where, after having been shaved—even their moustaches are removed as an indication of their deep mourning,—they all bathe. They then worship the *Linga* there and return home where the same act of worship is again performed, and this brings to a conclusion the ceremonies of the second day.

The third day is a very important day and the funeral rites of the dead may be said to close with it. At 1 A.M. on that day four plantain leaves, four measures of rice, four measures of bean-seed and four new pots are made ready in the dead man's house. All gather there round a *Kerachi*—a bronze pan used for frying grain, &c. Paddy is poured into this *Kerachi* by the agnatic kindred and by a son of the dead person, while five females, the wife not joining, stir it up with reaping hooks. The *Kerachi* is already placed upon a lighted fire; and while the paddy is thus being turned up the wife mourns outside with loud wailings. A handful of straw from the outside thatch of the house is brought in and lighted up in the hall —*edirmane*. The four new pots, four plantain leaves, &c., are passed over it. Five or three youngsters hold the pots, while the elders utter the following prayer:—

Hâl hechchali hap hechchali
Kuḍi hechchali payil hechchali,